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In This Issue

On Pages 1 and 2 we present "Hymns m the Country," by Benson Y. Landis, mer editor of TOWN AND COUNTRY URCH, now one of the members of the torial advisory committee.

'Sunday is the Lord's Day . . . a day spiritual growth," writes Austin H. nitstead—Page 5. Mr. Armitstead is pas- of the Center Moriches (N.Y.) Meth- st Church and president of the Suffolk unty Council of Churches.

For "The Spirit of the New South," see ge 6. George Mitchell is connected with Southern Regional Conference of the thodist Church, Atlanta, Ga.

The Story of the Connecticut River tershed Council is presented on Pages o by Nathan Tufts, former president of Council, and Philip Steinmetz, Episco- clergyman at Ashfield, Mass.

For Book Reviews—see Pages 14-15.

A list of in-service training opportunities town and country ministers is presented Page 16.

No. 106
April, 1955

Hymns from the Country

BENSON Y. LANDIS

• We have *Hymns of the Rural Spirit,** but I have not seen any collection of hymns actually written in or coming from country churches, or by rural people. Indeed, some hymns conveying a rural spirit have been written in London and hosts of other urban places. Recently, my curiosity was aroused concerning several origins of hymns by two events. I saw a television program portraying in highly dramatic (and possibly therefore inaccurate) terms the way "Silent Night" was written and the music for it composed. Second, I was impressed on going through just one collection that a goodly number of hymns in general use came out of country church experience. I wish to sketch a few of these in this article.

"Silent Night"

According to the television program, "Silent Night" came from a rural Roman Catholic church in the Austrian mountains, so small and unimportant that a stern monsignor was about to advise the Bishop to close it. The Bishop was a kind and understanding man who heard the singing of "Silent Night" and made a contribution thereupon to keep the church going. Be that as it may, the circumstances under which the hymn was written are most interesting, indeed.

It seems established that a few nights before Christmas of 1818, the organ failed to function in the church of St. Nicola, Oberndorf, in the Alps of Austria. Under the spur of necessity, Fr. Joseph Mohr, the assistant priest in the parish, composed lines, and Franz Gruber, the organist, composed music for a guitar which could be used for the Christmas service.

The hymn was written for two voices, and tradition has it that Gruber played the guitar, Fr. Mohr sang the tenor lead, and Gruber sang bass.

How the hymn came into general circulation is not clear. It was published in a Roman Catholic song and prayer book in Leipzig, in 1838. In the U.S.A. it appeared in a compilation in 1849, *Devotional Harmony,* described as a Methodist compilation, by Dr. Armin Haeussler, who compiled that excellent source book, *The Story of Our Hymns,* which is a handbook to the Hymnal of the Evangelical and Reformed Church, published, 1952, by Eden Publishing House, St. Louis.

Whittier's Hymns

Certainly John Greenleaf Whittier's hymns came from the country. Once no less than sixty-four of Whittier's hymns were in common use in churches. He said of himself: "I am not really a hymn-writer for the good reason that I know nothing of music. Only a very few of my pieces were written for singing." He went on, however: "A good hymn is the best use to which poetry can be devoted."

In *Hymns of the Rural Spirit,* two Whittier hymns are included. One is

(*Continued on Page 2*)

* A hymnal available from the National Council of Churches, 120 East 23rd Street, New York 10, N.Y., for 50 cents a copy.

(*Continued from Page 1*)
for the harvest and thanksgiving season:

Once more the liberal year laughs out
O'er richer stores than gems or gold. . . .

And the other, perhaps the one for which he is best known:

Dear Lord and Father of mankind. . . .

This reveals Whittier's great knowledge of the Bible.

Many of Whittier's verses reveal the Quaker teachings of his New England farm home. He was a strong Abolutionist. He spent most of his adult years at Amesbury and Danvers, Massachusetts. He spent much of his life in hard manual labor, and when a boy knew what it was like to go through New England winters without possessing an overcoat. Whittier lived 1807-1892.

From Agricultural Colleges

There was at least one agricultural college administrator who wrote hymns, one of which was "O Love of God Most Full," which appears in the hymnal of the Evangelical and Reformed Church. He was Oscar Clute, who went from the Unitarian ministry to become a member of the faculty of the Michigan Agricultural College. He became the fourth president there, and later was president of the Florida Agricultural College, where he served 1893-97.

English Authors

Two of the famous ministers of country churches in England, Keble and Kingsley, were writers of hymns. John Keble (1792-1866) was the rural minister after whom Keble College was named. It is said to be the only college in England named for a country clergyman. (In the U.S.A., Oberlin College was named after the Lutheran pastor of Alsace, John Frederic Oberlin, because the founders there were impressed by his comprehensive program for a perishing world.) Keble studied at Oxford with John Henry Newman, Thomas Arnold, and Edward Pusey. He wrote the famous *The Christian Year,* of which almost 100 editions were published during his lifetime, and which was found in many English homes aside of *The Book of Common Prayer.* When the rector of Hursley left his rural parish, he taught poetry at Oxford.

In *Hymns of the Rural Spirit* are Keble's "New Every Morning is the Love," and a spring and seed-time hymn, "Lord, in thy Name thy Servants Plead."

Charles Kingsley (1819-1875) was the noted rector of Eversly who became part of the Christian Socialist Movement, author of novels, and even chaplain to the Queen. It is said that at least four of his many poems came to be used as hymns. The Evangelical and Reformed Hymnal includes his "From Thee All Skill and Science Flow." There are none of his compositions in *Hymns of the Rural Spirit.*

Rural Origins

Let us consider now the rural origins of a few widely-used Christian hymns:

"Blest be the Tie that Binds" was written by John Fawcett, a Baptist minister in a small Yorkshire church, after he had preached what he thought was his farewell sermon before going to London. But it happened that some members of his family said that they did not know how to go, how to break away. Finally, the good parson gave the order to unload the wagon on which the household furnishings were already packed. He would stay with the people of his beloved Hebden Bridge. The people unpacked with gusto. The parson re-entered his home, and in the midst of the peace that settled upon him he wrote a hymn that has been sung for almost 200 years:

Blest be the tie that binds
Our hearts in Christian love. . . .

From another small Yorkshire study came the words of Sabine Baring Gould (1834-1924): "Onward Christian Soldiers." For this the noted musician, Sir Arthur Sullivan, wrote the music. It seems that Sir Arthur came by chance upon the lines at the home of an old friend, was much impressed, and soon set the words to music.

"Rock of Ages" is reported to have come from the pen of Augustus Toplady (1740-1778), when he was vicar of Broad Henbuy in Devon, to which he was sent in 1762. It was written after the clergyman had found safety from exposure to a mountain storm.

"All Hail the Power of Jesus' Name" also came from the English countryside, where Edwin Perronet (1726-1792) wished to write hymns for the rural people of his parish. Perronet was an Anglican, associated with the Wesleys, and later took a dissenting church at Canterbury. He was the author of three volumes of religious poems.

Are fishing villages rural? Many are, on the shores of Quebec, New Brunswick, and Nova Scotia, where I have often been. Henry F. Lyte (1793-1847) was the "perpetual curate" in Lower Brixton, a fishing village in Devonshire, when he wrote "Abide With Me." The occasion came when he was about to take one of his periodic leaves, to spend his winter in a warmer clime. The people did not want him to go —see Fawcett's experience above. He wished to do something to comfort the families of the fishermen. He wrote "Abide With Me."

Following Him

• Suppose you had been in Jerusalem during the first Holy Week. What would you have done as you saw Jesus enter the city at the head of an adoring procession? On the morning of Good Friday when Pilate led him forth wearing the crown of thorns would you have cried, "Crucify Him"?

Our first thought is that we would have been part of the crowd singing "Hosanna!" but we certainly would not have shouted for his crucifixion. Then when we look deeply and soberly a second time we are not so sure. What reason have we to believe that we would have been different from those who actually took part in the first Holy Week?

On Palm Sunday the people greeted Jesus with enthusiasm because they were stirred with patriotic frenzy. They had heard much about this man from Nazareth. It was not impossible, they thought, that he had been sent by God to restore the independence of their nation. By some miracle he might overthrow the Roman rulers.

During Holy Week the people waited for some sign of his intention. At last, on the morning before the Passover, word went around that he had been taken. Now he would be forced to take action. A crowd gathered in the public square to see what would happen.

But Jesus offered no resistance. He was not going to attempt any struggle at all. The people had been mistaken about him. They were disappointed and angry. Let the Romans crucify him.

The multitude was willing to follow Jesus when they thought he was leading them in the direction they wanted to go. They did not understand that following him means dedicating one's life completely to the will of the Father. From our point of view nineteen centuries later we see their mistakes.

But can we see our own mistakes? Perhaps we too expect him to give us what we want rather than put ourselves at his command. Tremendous forces are at work urging us to ignore his way and go in the direction we decide. For many people this means a complete rightabout-face. It takes courage to be a Christian.

—C. R. Swartz

Easter Morning

Collects in Spring

RALPH GRIESER

I

Almighty God, who put the spark of life into seeds, grant as we take the tiny kernels into our fingers and hold them there wonderingly, that we may respond again to the power for good in even tiny thoughts of thee and little deeds of mercy; in Jesus' name. *Amen.*

II

O God, who causeth new life to flow in the maple grove; grant that as men taste of the sweetness of life they may also drink fervently of that stream of mercy, which coming down from above, satisfies the thirst of human hearts; through Christ our strength. *Amen.*

III

O Thou who created the greater light to rule the day, as thy sun moves northward to warm the good earth for the new harvest; warm the hearts of men with thy inner light; that they may be fruitful in things of the spirit; through Christ, the Light of the World. *Amen.*

Prayer

• Even as the earth hath been refreshed by rain, so refresh our souls, O God, by an outpouring of thy grace. Even as earth was eager to drink the rain so may our souls be athirst for the water of life. May the hard ground in us be softened, may the desert become fertile, and may every furrow in good soil be ready to receive the seed which shall bring forth abundant fruitage. May thy joy in us and our joy in thee be the fruits of the Spirit appearing in us. In Jesus' Name. *Amen.*

—George Buttrick

Even Then There Were Fools

Go ye to Bethlehem;
Follow the star-way.
Find Him who listens and yet will be heard;
Lean on thy shepherd's staff . . .
Thine is the far way
If ye would learn the true sense of the Word.

Jesus of Nazareth
Welcomes all comers;
Waits to give heed to each sorrow and woe;
Leave thy belongings
And go, as would roamers
Following willingly where He must go

If it be Galilee
Where He goes fishing . . .
Fishing for food or the souls He would save,
Be with the multitude,
Silenced, yet wishing
They too could walk on the high rolling wave.

Yet He knew Calvary,
Even with brothers . . .
He who had blessed them and healed the white sore;
He knew Golgotha,
Along with two others . . .
And there were fools who said "Christ is no more."

—Helen L. Waterhouse
Reprinted from *The Country Poet*

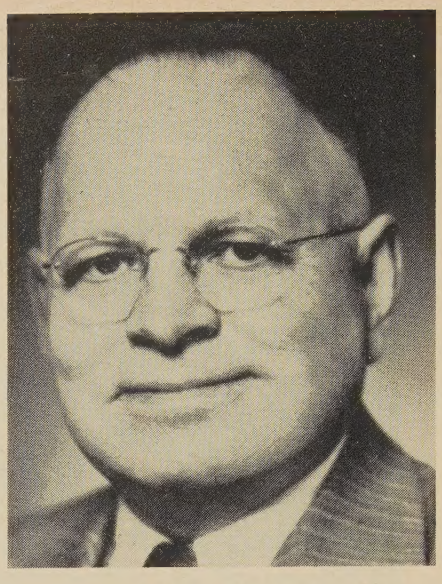
Rural Life Sunday

• Rural Life Sunday will be observed by Protestant churches throughout the country on May 15th, the fifth Sunday after Easter or Rogation Sunday.

Rural Life Sunday is a modernized version of an observance begun in the early centuries of the Christian Church. It is a day set apart for emphasizing the meaning of Christianity for rural life and the spiritual values of rural life.

A special feature of the observance is an order of service prepared for the Department of Town and Country Church, National Council of Churches, 257 Fourth Avenue, New York 10, N. Y., by the Rev. W. Francis Allison, rector of St. Paul's Episcopal Church, Montrose, Pa.

Copies of the 1955 order of service for Rural Life Sunday may be obtained from your cooperating home missions board or from the Department of Town and Country Church for 5 cents per copy or $1.50 per 100 copies.



Henry S. Randolph

New Chairman

• Dr. Henry S. Randolph, recently elected chairman of the National Council's Department of Town and Country Church, is secretary of town and country and Indian work for the Presbyterian Church in the U.S.A.

Dr. Randolph is thoroughly conversant with the situation and problems of rural churches and rural life today. Born in the mountains of eastern Tennessee, he was graduated from Manchester College, North Manchester, Indiana, and did graduate work at the Universities of Chicago, Northwestern, and Columbia, leading to B.D., M.A., and Ph.D. degrees.

Dr. Randolph has been instrumental in securing better training of rural leaders, ministers, and directors of Christian education in colleges and seminaries. He has also stimulated the organization of larger parishes in his denomination. Dr. Randolph's confidence in the intrinsic worth of American rural life is stimulating and encouraging both to the city dweller, who is out of touch with country forces, and to the rural people, who recognize in him a vigorous advocate for the development of rural society on a strong Christian basis.

The Country Church Comes Back to Life

(Portrait of Missouri's Town and Country Movement)

• Ten years ago in the little Boone County town of Sturgeon, Missouri, the Sturgeon Christian Church had a once-a-month preacher. Today that church has its own full-time minister, an enthusiastic congregation, and the money rolls generously in. In 1945 the Sturgeon Christian Church was a dying country church. The building sagged on one side. Paint was peeling. Hand-hewn sills proudly laid down in 1858 were rotting. There were 96 members, but hardly anyone could remember seeing even half that many in attendance.

A recent issue of *The Saturday Evening Post* carried an outstanding article by Neil M. Clark, entitled "The Country Church Comes Back to Life." It tells how a grass-roots movement got its start in Missouri. It began in the little town of Sturgeon, and was instigated by Mr. C. L. Harper, president of the town's bank, and the Rev. Gene W. Wetherell, employed by the Bible College of Missouri to act as an extension service specialist. Today this movement is one of the most significant pioneer religious efforts in the country. It has proved that even poor communities need not starve religiously.

As most people know, the extension service employs specialists to give farmers expert advice on such matters as fattening hogs, building implement sheds, improving crop production, building farm dams, conserving soil. Through the new church movement which got its start in Missouri, Gene W. Wetherell, who is employed by the Bible College of Missouri, became a rural extension minister—employed to offer the rural people of Missouri the same type service in church work as they were getting from the farm extension service. Not only has this program been successful in Missouri, but it is catching on all over and the country church today is coming back to life. *The Saturday Evening Post* article is a tribute to those people in Missouri who have proven their cause.

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Contributors of articles to TOWN AND COUNTRY CHURCH speak for themselves and not for the National Council of Churches or sponsoring organizations.

Purposes of This Journal

The purposes of this Journal are:

A. To encourage cooperation among rural churches.

B. To improve the administration of the local church, this to include organization of the church, finance, religious education, community relationships, and the training of lay leadership.

C. To stimulate the development of a Christian philosophy of rural life, this to embrace ethical issues in agriculture, social reconstruction, and government programs; and the content of the minister's message.

Part of Larger Program

The Journal is an important part of an enlarged "cooperative rural church program" that will encourage a national "rural church movement."

Sunday for the Church

AUSTIN H. ARMITSTEAD

• Ministers hear all sorts of reasons why people cannot attend church service on Sunday morning—"I'd like to, but frankly, my heart is not good, and I can't stand crowds." (The same person is often found at the movies or community concerts.) Or, "I'd like to, but Sunday is the only time I have to work around the house"; "I went to church every Sunday when I was a youngster—guess I got my fill of church"; "I can't possibly get away from my business on Sunday mornings." The last excuse is given by many laymen who own their own businesses.

I remember, in particular, two calls I made a little over two years ago, when making my first round of pastoral calls in the area. One was at the home of a chicken farmer; the other at the home of a florist. I remember the calls because they happened to fall on the same day. Both of the men were members of the board of trustees, were interested in their families, and both supported the church—financially. The only major difference I detected was the manner in which they dealt with the problem of Sunday, their work, and their church.

"No Business on Sunday"

I drove into the yard of the chicken farmer and noticed a sign, "No Business on Sunday." I found that the farmer and his wife had placed the sign there about a year before I arrived in Center Moriches. As this is an area that swells with tourist trade during the summer months, the farmer said he had a good many customers on Sundays, so had little time for his church or his growing family. The farmer and his wife said that, at first, there were a number of customers who thought he was unreasonable not to remain open for business, but when they realized that he meant what he said they respected him for it and came around on Saturday or Monday. I had noticed that this farmer and his wife were at church every Sunday morning, unless there was illness in the home.

Solution to the Problem

About an hour later I visited the home of the florist, also a church trustee, a family man, and a leader in civic affairs, but I had not noticed this man or his wife in church. Conversation brought out the fact that the florist used to be a Sunday school superintendent. He indicated that he hoped to get out to church on Sunday, that he missed attending church. I looked for him every Sunday but saw him or his family on only a few occasions.

Time went on and periodically I would stop to visit both of these men and their families. Each time the chicken farmer and I would talk about ways in which the church could do a better job of taking care of the spiritual needs of his family. Each time the florist would apologize for his lack of attendance and assure me of his keen interest in the church and how much he missed it. He would often say, "My son and daughter are old enough now that they should be attending church services with their mother and father."

Both of these men are wonderful persons, and they have fine Christian families. I was encouraged to see the growth of interest in the one family and a little discouraged at the lack of interest that seemed to exist in the other. What answer could I give the florist that I hadn't tried before?

Perhaps this was the trouble—I was trying to give the answer when it had to be given by the florist. One day, about six months ago, he said, "Mr. Armitstead, I've made enough excuses and promises. I don't want to promise you, but I think I'll work out some answer." And he did. . . .

One day he asked if I had seen the sign in front of his shop. I had not noticed, so he asked me to look. I saw a newly painted sign: "Closed on Sunday."

(*Continued on Page* 6)

(*Continued from Page 5*)

During the first two years of my pastorate, the florist was in church with his family about eight times. Lately they have attended an average of three out of four Sundays. It is wonderful to see him with his wife and two children in church. Usually I can see the chicken farmer and his family in church, too. In our community there are only a few community activities where the family can be together, and one of them is the Sunday morning church service.

Spiritual Growth

A fellow minister from the next community asked, "What's happened to the florist?" It seems that it was customary in his church to place a rosebud on the altar when a new baby came to a member of the church family. This minister had always been able to call the florist on the phone, as late as Sunday morning. One Sunday morning the florist told the minister that he wasn't open for business on Sunday—but he let him have a rosebud for that one occasion.

When laymen are so busy on Sunday that they have no time for the spiritual growth of their families, it becomes dangerous. Sunday is the Lord's Day. We all need time for spiritual growth. We should take time to worship with our children.

"The Little Towns"

• "Despite the continued growth of our great cities, and apart from the millions of Americans living on farms, nearly 42,000,000 of our people live in 'the sticks' or small towns," writes Dorothy Thompson in a recent issue of the *Ladies' Home Journal.*

Dorothy Thompson loves the small towns of our country. She loves the hospitality of small-town people, their neighborliness, and their "interest in and curiosity about places they have not seen." She believes that small-town people have a civic consciousness that is higher than that of city populations, for, she says, "in the great cities people vote for reforms—in the little towns they undertake reforms."

The Spirit of the New South*

GEORGE S. MITCHELL

• Many sociological studies have pointed to the intimate connection between stability in land tenure and stability in the cultural and religious development of local communities. Typically, the rural church in an area of heavy farm tenancy has a shifting population only a comparatively few of whom are closely associated with the church. Such areas are also generally characterized by considerable rural poverty, run-down land, and little community purpose. On the other hand, the rural churches have endured and have grown for the most part in areas in which land tenure is stable.

Unstable Patterns of Land Tenure

Unfortunately for the rural church and most of the South, our patterns of land tenure have been unstable. In the breakup of slavery the South developed a system of annual oral leases which has endured pervasively into the present. All praise to those who, in the first days of Southern defeat, by the device of the share-crop and oral tenancy contract, put man and land together. Written leases would have been foolish at the time. Not too many of the landlords commanded the needed literacy and hardly any of the people who went to work on the land as croppers or tenants could have made heads or tails of a written lease.

It is to be remembered, also, that the basic crop of the South was cotton, which was an annual operation: plow, plant, chop, lay-by, pick, settle, rest; plow, plant, chop, etc., and the one-year lease fitted that arrangement.

But such a leasing system put an automatic damper on ambition and enterprise among the tenants. It could happen, and not infrequently it did happen, that a tenant who was industrious and who applied the best going methods he knew on the land he was tending, and who limed it and terraced it and set out trees and cared diligently for the soil, had some irrelevant dispute with the landlord and was told that he had one month or two months to move. If he asked what about the value of the trees and the care and the lime on the land and could he have a settlement with his landlord on that, he was a lucky tenant if his landlord said "yes, I will be glad to pay the full and fair amount of those improvements you made." More usually, he left and he left the fruits of his work behind. Every tenant knows the danger of that system, and knowing it is the more careless of the land.

Nearly every other civilized western country has, many decades ago, departed from a leasing system of this kind, and has required by law the use of a long-term agricultural lease with strict clauses for compensation for unexhausted improvements and provision for arbitration in disputes between landlord and tenant as to the values of improvements involved.

Stable System Needed

It would be well for the land and the people of the South if some such leasing system became customary throughout the region. It is the more needed because the South in the last few years has moved rapidly from cotton to cows, and nobody can wisely go into the cattle business on an annual unwritten lease. Such a short-term tenant is not going to lay down a pasture that will take five years to come to perfection and is not going to put up the fences and the barns and spread the lime and build the milk house that will be needed, if the land is not his securely.

In this or that spot, it will occasionally be found that landlord "X" has worked out a queer lease with tenant "K" under which the land is pretty securely in "K's" pos-

* From an address given before the Southeastern Jurisdictional Town and Country Commission of the Methodist Church.

session for five years or fifteen years and the landlord provides a certain stated proportion of the needed capital and equipment, and receives in return one-half the bull calves, or every third heifer, or half the milk check. But such leases are a rarity. And the upshot of it has been that if a man wants to get from cotton over into cattle, he needs enough capital not only to lease the land and build the barns, but to buy the land too. And the consequence of that is that getting into cattle is too hard a business for the poor fellow. So he sticks by his cotton and gradually gets crowded out.

Of course, it would be possible to move over to long-term written leases by legislative processes. The states indubitably have the power to require such leases. They could even resort to statutory leases with a stipulation that all land not rented on written leases should be deemed to be leased upon the terms of the statutory lease. But this is not politically feasible in any southern state today and the lawyers say that it would not get very far in any case as courthouse lawyers would prepare exempting leases that would circumvent the purpose of the law.

Education Job

So it comes back to an education job of getting farm communities to adopt a stable system of land tenure. Doubtless in the end much will be done. But if we wait for the change to occur without special effort, the probability is that the land will have been injured further, and rural community life in many places will have declined beyond repair.

So, it is urged that the rural church concern itself with matters of land tenure. Suppose that a given church in cooperation with its Board of Stewards prepared a map of farm lands within its area and distinguished on the map between properties held by owners and by tenants with written leases and by tenants with oral leases and by croppers. It should also distinguish whether worked on exclusively or partly by hired labor. Then it could be the task of the local church, reaching through a number of years, gradually to get erased from the map those blocks of land insecurely held and build around it a community of stable farm families working land to which they feel a real attachment and making a thriving and healthy rural community.

Everyone is familiar with the story of the church on a hill which failed to repair its rain gutters. And the drip made a rill and the rill became a gulley and one day the churchhouse fell in the gulley. Insecurity of land tenure is a slow process, but just as surely it will take out the props in homes and well-being from under the rural church.

It is suggested that the various denominations in the South seriously, though circumspectly and carefully, take up the matter of land tenure. It would be known abroad after the passage of a few years that Methodist farmers, or Baptist farmers, were on their own places or worked them mostly on long-term written leases, and had some security about moving away. A reputation of this kind will do more than a little to hold present membership in the church, and to strengthen allegiance to the life which the church ministers.

Farmer and His Government

• About seventy farmers, town and country ministers, and church officials met in Washington, February 8-10, for an informal seminar on "The Christian Farmer and His Government." This is an annual vocational seminar convened by the National Council of Church's Department of the Church and Economic Life. The persons attending are invited by denominational agencies and councils of churches. The seminar is strictly for personal study and inquiry—it takes no positions and passes no resolutions. Each individual participating is free to come to his own conclusions.

Those attending heard officials of the U.S. Department of Agriculture explain their program. One of their spokesmen was True D. Morse, the Under-Secretary of Agriculture. Later the seminar heard Mrs. Coya Knutson, a farm woman and a new Congress-woman from the Red River Valley of Minnesota, dissent from U.S.D.A. policy.

Senators of both Republican and Democratic parties on the Senate Agriculture Committee spent an hour going over the Committee's business and plans. Representatives of the Farm Bureau, the Grange, the Farmers Union, the National Council of Farmer Cooperatives, and the Cooperative League explained their current legislative programs and emphases.

Morris Green of the Food and Agriculture Organization of the United Nations gave an illustrated lecture describing the varied contributions to international cooperation being made by the F.A.O.

Philip Van Vlack, who is on a fellowship of the Ford Foundation, conducted a discussion on methods of discussion of economics and ethical issues. Mr. Van Vlack is a graduate student in economics at Columbia University. He had taught agricultural economics at the South Dakota College of Agriculture.

The members of the seminar secured an introduction to current issues and had glimpses of the Washington scene. They saw the processes whereby opinion operates in Washington, and whereby policies are made, handled and modified. This was the tenth annual session.

HELP! HELP!

The Rev. Ralph L. Williamson has lost his complete library in a fire, and does not have a single reference book left.

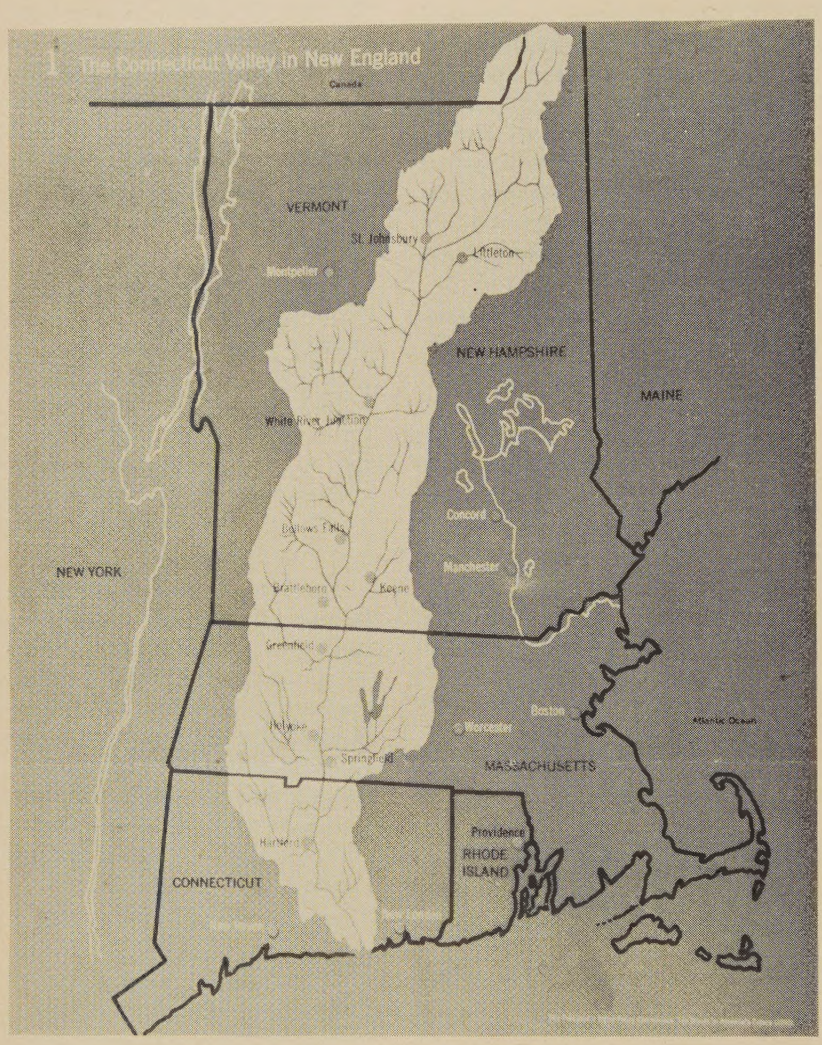
It will be deeply appreciated if readers of this magazine will let Dr. Williamson know of any books in the Town and Country Church and Rural Sociology fields which they are willing to sell as used books. He would also appreciate having information about available bulletins.

Please keep this in mind and share your duplicates with Dr. Williamson. His address is: Dakota Wesleyan University, Mitchell, South Dakota.

Your Valley—Your Future

(The Story of the Connecticut River Watershed Council, Inc.)

NATHAN TUFTS AND PHILIP H. STEINMETZ



The Connecticut River Watershed

• Man has always chosen the valleys for his work and play. Our North American Indians lived where streams and rivers provided water, where wild game and fish were to be found and where the fertility of the soil made agriculture less arduous. With the coming of the white man, settlements were first made along the rivers, and they still cluster there where transportation is easier and power is available. I suspect that a thousand years from now visitors from Mars will prefer valley landings, where a bright moon on a clear night gleams back from the watershed.

If these valleys are to be kept for good living, free from federal and bureaucratic control and exploitation, men must band together with their neighbors and plan for the right use of water and other natural resources.

Common Concern

The Connecticut River Watershed Council is an association of 500 men of various walks of life, sharing a common concern for a whole river valley which runs for 400 miles through the center of New England affecting and influencing, with its twenty-seven important tributaries and 11,000 square miles of land, the economic grassroots existence of 1,500,000 persons.

The Council came into being after a meeting at Hanover, New Hampshire in February, 1952. Surrounded by the carefully conserved 27,000 acres of land which had been granted to Dartmouth College, these men learned about the state of affairs in the Connecticut River Valley. Many of them had not realized how negligent they and their neighbors had been in such matters as planning adequate pollution remedies, proper forest cutting practices, better wildlife management and improvement, a scientific disposition of marginal land and the full development of its other natural resources. They did know that the Federal Government had spent huge sums in the valley following the disastrous floods of 1927, 1936 and 1938. They realized, too, that the almost fully developed water power resources of the river had greatly benefited their industry and their private lives. And they knew that a transition had taken place from forest and field exploitation to a greater utilization of resources under the pressure of greater competition. They left Hanover determined to do something about their situation.

Organization

Later that spring fifty of these men incorporated the Connecticut River Watershed Council at Greenfield, Massachusetts, in order to assist in protecting and conserving the Connecticut River Valley fish and wildlife, its forest and plant life, and its water sources and soils. They sought to promote an understanding among the citizens of the valley of the need for conservation; to conduct scientific investigations and research; and to help coordinate and integrate the activities of other agencies and organizations having an interest in the natural resources of the watershed.

The first major project of the Council was the production, publication and distribution of an Atlas of the Connecticut River Valley. This fifty-four-page book was a joint project of the Yale Conservation Program, under the direction of Dr.

Protective Embankment, Hartford, Conn.

Paul B. Sears, and the Yale School of Design, working at the instigation of the Council. More than twenty charts and maps show vividly not only the physical geography of the valley, its towns and counties, major lakes and rivers but also the types of soil, distribution of rainfall, length of growing season, land use, manufacturing, types of farming and amount of farm income, recreation and wildlife, transportation, colleges and schools and all kinds of detailed information on water, ground cover, flood control, stream pollution, water use, power production, etc. The Atlas is not only a prized possession of every member of the Council; it is also available to other concerned persons, and it has been widely studied in schools and civic groups.

In addition to the Atlas, a sound-color moving picture has been produced which has been shown to 250,000 persons, telling the story of the valley and what needs to be done to improve it. "Your Valley—Your Future" has stirred many people who could not or would not study the more fully documented material in the Atlas. It can be borrowed by applying to the Council at its office: 20 Federal Street, Greenfield, Massachusetts.

Local Control

The Connecticut River Watershed Council operates on the conviction that local initiative and control is preferable to federal control, regardless of the party that is in power. There are, of course, legitimate areas of federal concern and the Council works closely with the federal government in the important task of flood control. But the real needs and the effective work of meeting them must be taken care of by the people immediately involved.

The Council has been aware of the fact that it is too large a group spread over too large an area and has, therefore, fostered and implemented the formation of large and small regional watershed associations for the major tributaries of the Connecticut River. Those organized and under development are The Westfield River Watershed Association in Massachusetts; The Farmington, The Hockanum, and The Coginchaug River Watershed Associations in Connecticut; and The Ashuelot River Watershed Association in New Hampshire.

The Council is convinced that self-help watershed development programs do a better job than those planned and financed at a distance and at a fraction of the cost. It agrees with President Eisenhower in his statement: "We need resource development and we need it on a river basin basis."

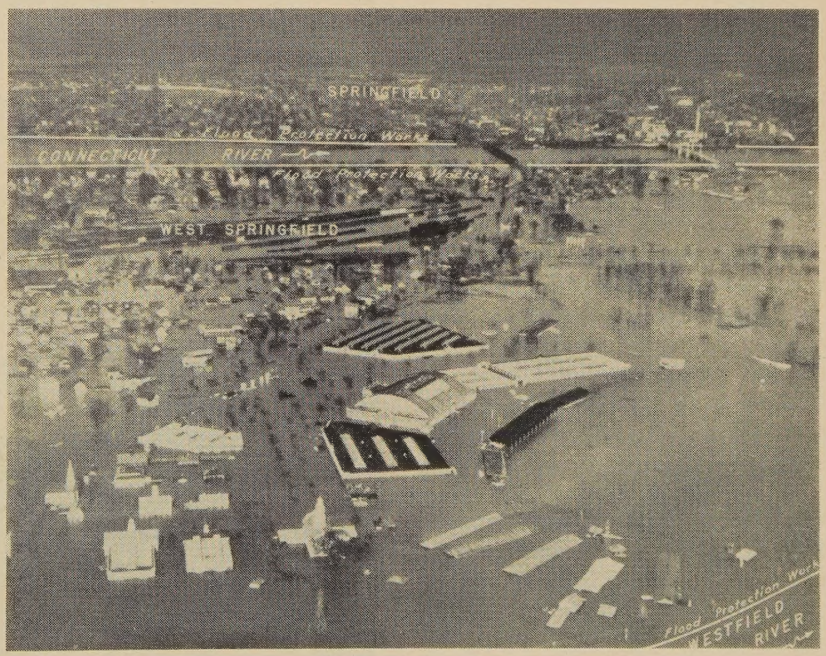
The Council is stirred to action by the realization that something like $6,000,000 damage is done by floods in the valley every year and vastly more when there is a large flood; that a four-state pollution pact is seeking public support; that 1,640 miles of drainage ditches and field diversion terraces are needed; stream bank erosion exists in many places; contour stripping is needed on half a million acres of farm land; 150,000 acres of pasture land needs improvement; 138,000 acres of marginal farm forest land (too steep for tilling, too rugged for pasture, too remote for economy) needs to be planted with productive forest trees; over 4,000,000 acres (nearly half the area of the watershed) needs improved forest management in a time of stumpage drain.

A Better Christian World

These seem like vast needs and yet it all boils down to simple concern and thoughtfulness on the part of each individual. Therein lies the strength of democracy. Therein is the hope of the future.

I was fishing one cold April morning when the trout season had just opened. It was at a small tributary stream to the Connecticut River in Franklin County, Mass. The river mists hung low. I was conscious of a great motion in the fog above me. Ducks were moving north. Later, as

(*Continued on Page* 10)



A Great City Flooded

(*Continued from Page 9*)

I left the stream, I discovered why the wingbeat of thousands of ducks had been so noticeably near. There in a large ten-acre field adjoining the brook were the rotting and broken hulls of leftover pumpkin and squash, full of seed, from the previous fall. The ducks knew. And the farmer knew about ducks and care for them.

Such initiative and concern, rising from a realization that all life is from God and that we are stewards of his holy earth, makes possible our looking forward to a better valley for our children and their children, and a better place in which we may live and work and play—in fact, a better Christian world.

Mrs. Doris Clore Demaree

Laywoman Wins Award

• The wife of an Indiana farmer has won Protestantism's highest award to a layman or laywoman. The 1955 Russell Colgate Distinguished Service Citation, given annually for outstanding achievement in Christian education, was given to Mrs. Doris Clore Demaree of Route 3, Franklin, Indiana. She was elected by vote of an electoral college of 1,400 churchmen named by Protestant denominations or councils of churches for this purpose.

Mrs. Demaree has lived on a farm all her life. A fifty-one-year-old grandmother, she has raised three children: a son now in the Army, a son in the Indiana conservation department, and a daughter who has a family of her own on a nearby farm.

Mrs. Demaree not only is a children's work counselor and chairman of the education committee of her local church, but for the past fifteen years has been state chairman of children's work for the Disciples of Christ and for the Indiana Council of Churches. For the past five years she has been a member of the committee on children's work of the National Council of Churches. Since 1950 she has taught, supervised, set up, or directed twenty-six laboratory training schools for the training of church workers in states from Montana to Mississippi and North Carolina. She has prepared graded lessons, evangelism and missionary education materials, study books on children's work for ministers, special observance booklets, numerous articles on religious education subjects, and even poetry.

Despite her extensive church work, Mrs. Demaree also does the household chores in her six-room house, and even takes time out to feed the chickens. She says, though, "I couldn't do all this if my husband wasn't very cooperative. He encourages me in every way . . . I have a great deal of faith in people and I try to practice the commandments Christ gave us—loving God and loving your neighbor."

The distinguished service citation, given only to laymen or laywomen, was first awarded in 1944, by the International Council of Religious Education, now the Division of Christian Education of the National Council of Churches. The citation memorializes the active role played in the worldwide field of Christian education by Russell Colgate, who died in 1941. Colgate was the founder of the daily vacation church school movement which started in New York City in 1901 and spread in a half century to touch the lives of five million children.

Seven Ways to Fail in Community Development

1. Tackle a controversial issue first. There is nothing like a good fight to establish you in the community.

2. Use sensational publicity—this makes the community ready for something big.

3. Announce a program before your sponsoring committees have approved it. This will stir them to action.

4. Use your community action program as a personal build-up and take all credit for gains to yourself.

5. Let it become known that you feel your community is backward, its people stupid. This will make them respect your intelligence.

6. Make all the proposals for improvement yourself. After all, you are the authority—the community expects it. If the people do not volunteer for responsibilities in your project, put it over yourself. They need a good demonstration of efficiency.

7. Distort your facts if necessary to make a good case for your program. Action is the important thing; the means used is of minor importance.

(Please Note: I have tried all of these and know that they work.)

—Harvey F. Baty
Assistant Professor of Sociology
Montana State University
Bozeman, Montana

Democracy in Action

• When White and Negro citizens voluntarily buy new homes side by side in Bucks County, Pennsylvania, where, since World War II, over 15,000 homes in new housing developments have been sold to whites exclusively, it's big news. And that's just what is happening.

At Concord Park, a 140-house open occupancy development in Trevose, Pa., hundreds of neighbors and federal and state officials joined with religious leaders of all faiths to give a rousing welcome to the first families to move into the development—George and Eunice Grier and Charles and Victoria Henry. Mr. Grier, 27, a research engineer at Franklin Institute, is white; Mr. Henry, a machine operator, is Negro —and both families are delighted to be neighbors and to help to set "a pattern of living which can give renewed confidence in American democracy to the non-white two-thirds of the world's population."

The building boom in Bucks County, from 1950 through most of 1954, has been an all-white boom. None of the large home developers felt able to sell without discrimination. Without homes, few minority group members could get or accept local jobs. Without such residents, county children were failing to receive the democratic training in living together which proportionate representation in schools would bring.

Simultaneous progress toward democracy in housing by concerned individuals and by the Religious Society of Friends led to Concord Park Homes.

Thousands of people have seen the fifty-foot-wide, stream-lined ranch-style homes. Seventy buyers have placed deposits. Occupants of the first section of twenty-nine homes now under construction will apparently be about half from majority groups and half from the minority groups.

"We feel lucky to be able to bring our family here where they can get a true picture of democracy in action," said one buyer. "I wish more whites could have the chance."

Concord Park's hello to its first families represents a real forward step against the segregation which President Eisenhower and thoughtful Americans from coast to coast feel gives aid to Communist attacks on American democracy as being inoperative for non-white people who make up two-thirds of the world's population.

Nebraska's Oldest Newspaper

• Nebraska's oldest newspaper, the Nebraska City *News-Press,* has issued a Centennial Edition that contains a review of life in and about that city of trees located on the mighty Missouri, south of the Council Bluffs area. The city is a "tree-covered area between two creeks." The "tree-covering" is probably traceable to its special history, too. For Arbor Day was begun by a farmer editor of one of the two papers that now make the *News-Press.* He was J. S. Morton, of Nebraska City. An Encyclopedia indicates that Arbor Day is now a legal holiday in twenty-six states. Nebraska was apparently the first state to make the day a holiday. It is still important in some public school systems when trees are planted, reforestation encouraged, and civic beautification programs launched. Mr. Morton also gave the city a park.

J. Sterling Morton also became a Secretary of Agriculture, and in due time a statue to honor the man was erected in the city. In 1905, former President Grover Cleveland, and former Vice President, Adlai Stevenson, came to the city for the dedication. I gather from incidental notes in the *News-Press* that Mr. Morton was also a colorful figure, not unacquainted with the extreme habits of American politicians. Grover Cleveland said Morton was a statesman with high aspirations.

The famous Pony Express was organized by a resident of Nebraska City, W. H. Russell. Its backers eventually lost $200,000 in the venture. In 1860, the express ran regularly once a week to Washington. Charges were $5.00 for a letter of half an ounce, later reduced to $2.50. The express once used 500 hardy and fleet horses. Eighty riders changed mounts at 190 stations.

The pioneer women had to know several arts and crafts. Often a few treasured pieces of furniture were brought into sod houses. Sometimes meals were cooked in the open, sometimes in fireplaces. Old iron stoves came in soon, where corn cobs, and wood were burned. The homemaker had to make her own candles, card her own wool, and weave her own carpets.

Seems the Presbyterian Church was the pioneer religious institution, beginning in 1855, through the efforts of the Rev. Edmund McKinney, who represents the board of missions and established churches in the area.

—Benson Y. Landis

The New Acadia

(Written in the Acadia of Louisiana, after musing on the partly un-historical Longfellow poem, Evangeline, *and contrasting this land with Grand Pre, Nova Scotia, which the Acadians were forced to leave, and which had also been recently visited.)*

The long dry moss hangs low
On cypress row on row.
The big bayous pierce far
Into swamp lands that bar
All but stout Norman hearts
From these enchanted parts.
Here cattle and rich lands
Became true and strong strands
For weaving a new life
Out of a tragic strife.
Here new Acadias bloom
And sugar and rice boom.
It is unlike Grand Pre
And that dark bloody day
From which Evangeline came
To such deep doom and fame.
Now an Evangeline oak
Names the place where she spoke
At the end of the quest.
The body here found rest
In this dark and good earth
Away from hearth of birth.

—*Rusticus*

Prayer in Spring Time

• Our Father, as life bursts in the spring from the brown earth where there has been the appearance of death, graciously bring us to newness of life in thee. *Amen.*

—Mark Rich

Rural Hymn Project

• The Hymn Society of America is cooperating with the Town and Country Department of the Methodist Church in the seeking and judging of new hymns which will be appropriate for use at the Quadrennial Town and Country Church Conference of the Methodist Church, to be held at Bloomington, Indiana, July 22-25, 1955. It is hoped that some of the hymns submitted will be a distinct contribution to all the rural churches of America. Hymn writers need not be Methodists—persons of any denomination are invited to submit hymns.

Specifications

1. Hymn texts submitted should express the needs and aspirations of people in the churches and communities of rural America. The content and phraseology of the hymns may well be drawn from the town and country scene.
2. The hymns should be written in well-known meters to be found in standard church hymnals.
3. The hymns should not have been published previously or used in a special public occasion other than a local church service.
4. More than one hymn may be submitted by each author.
5. The Society cannot promise to return manuscripts of hymns.
6. Hymn texts chosen will be copyrighted by the Hymn Society of America unless other arrangements are made with the author.

The hymns for this project should be submitted to the Hymn Society of America, 297 Fourth Avenue, New York 10, N. Y. not later than May 1, 1955.

Church and Soil

• The people of the Pleasant Grove Community in Fayette County, Tennessee, believe there is an important relationship between the faith they profess and the soil they cultivate to earn their daily bread. This is why Rural Life Sunday is receiving more and more emphasis and is also creating more and more interest.

Last year, on Rural Life Sunday, the young people of the Cumberland Presbyterian Church and the local Lord's Acre Committee set up a display on the altar table including a plow and samples of everything which is grown on the farms of the community.

On one end of the table was a large pot in which, during the service, a handful of soil from each farm in the community was deposited by the head of the household. Following this there was an appropriate prayer and scripture reading.

On the other end of the table was another pot in which the same procedure was followed except samples of seeds were deposited. Then followed a dedication of the soil, the seed, and the sowers.

The pastor, the Rev. Bill Rawlins, pointed out the importance of being good stewards of the land which God has given us.

This service has become one of major interest in the community each year and attracts both members and non-members who take part in it.

Through emphasis on better farming methods—good seeds, pure bred stock, crop rotation and the like—the church has not only shown its interest in the people's occupation but has won their interest.

—From *The Cumberland Presbyterian*

Music for the Churches

• Christendom has used music down through the ages to inspire and move man as he reaches out to God in praise. It has used music to add power and exaltation to church services, to join in spirit those who come together to worship.

The Christian religion has inspired some of the greatest music the world has today. Yet, paradoxically, few churches use this great body of sacred music. We know the great hymns, but in most of our small churches the wealth of sacred music, beyond these hymns, lies silent. It has had to be so, for what small church has the means or the talent to give this great music voice?

But now it is possible for even small churches to use this rich store of sacred music, for a new organization is undertaking to offer, in recorded form, the finest sacred music—performed by the top-ranking artists of our day.

This organization has begun experimenting to find what record-playing equipment, available at different price levels, will give the very best reproduction of recorded music. Its members have listened to sacred recordings from all record companies, and they are using a small community church in West Camp, N.Y. as a pilot project in order to effectively integrate this music into the church worship service. Each of the records is being judged for spiritual effectiveness and for musical excellence. The records that are found to be worthy of use in a church service are being catalogued and offered to the churches along with the record-playing equipment that proves to be best.

So far as the churches are concerned, the project operates in the following manner. A church interested in adding the inspiration of fine sacred music to its services may write to Hobart Mitchell, director of the organization, at 500 East Lincoln Avenue, Mount Vernon, N.Y. The church will be asked questions concerning the shape, size, and seating capacity of the auditorium or meeting room, and the specific kinds of music which are desired. When this information has been received, the organization will then be able to make up a basic library of recordings which will please the people of that church. Depending upon the size of the auditorium or meeting room and its needs, the cost of the basic record library and the playing equipment should range between $300 and $800.

It is supposed that this cost, which is much less than that of an electron

c organ, would likely be financed y a small music campaign led by hose church members particularly nterested in good music. Or it might e that the library of records and the ound system would be given to the hurch as a memorial.

Once the library of recordings and he playing equipment have been ent to a church, the work of this roup has only begun, for it is not sales organization but a non-profit rganization seeking to serve the hurch and Christian needs through nusic. It will see that the playing quipment is properly placed in the hurch for effective use and that two apable church members are chosen s alternates to operate the sound ystem and are trained so that they ill be skillful in integrating this nusic into the worship service.

The organization will maintain a rogram department to prepare spe-ific programs and will, in addition, end out a regular newsletter to par-cipating churches, stressing proper are of records and equipment, giv-ng new sacred recordings that have roved worthy of use and other in-ormation of interest in the field. All f these services will be offered with-ut charge.

Those who are interested in this ew service should write to Hobart Mitchell, 500 East Lincoln Avenue, Mount Vernon, N.Y.

Census Figures Reflect Changing Face of Nation

We are a prolific people. During 940-50, the U.S. population in-reased 19 million or 14.5 per cent, hich is a greater increase than for ny other decade in our history.

We are growing older. In 1950, 8½ per cent of our population as over 45, as compared to 17.8 er cent in 1900. The gain in life xpectancy is greater among women han men.

We are more educated. The pro-ortion of people 25 years and older ith no schooling and with only ght years of elementary school is eadily decreasing, while the pro-ortion completing years in high hool and college is increasing.

We are marrying younger. The proportion of males (18 years and over) that married was increased from 62.2 per cent to 67.5 per cent, while that of the females married increased from 60.9 per cent to 65.8 per cent. The marriage rate reached a peak of 16.4 per thousand in 1946. Number of households increased from 34.9 million in 1940 to 42.9 in 1950.

We are a mobile people. In 1950, more than 35 million or 23.5 per cent resided outside the states in which they were born. This contrasts with only 17.8 per cent in 1900. California has grown from being the twenty-first largest in population to second largest.

We are an urban people. At a time when thermonuclear warfare could blow our cities to bits, we are building up even heavier concentrations of people in urban areas. Growth of metropolitan areas themselves is uneven, with the peripheral suburban zones having the heaviest growth. By 1950, 59 per cent of the population classified as city dwellers. (Recent estimates place the population on farms as only 13.5 per cent of the total.)

We are growing more skilled. The household servant is becoming a thing of the past. Labor force is growing steadily older. Young people are getting more schooling before going to work. In 1920, 72 per cent of the total labor force worked on farms; in 1900, 31 per cent; in 1950, only 12 per cent. The pick-and-shovel laborer is being replaced by the bulldozer, steam shovel and dump truck.

We are employing more women. The two-paycheck family is increasing steadily in numbers and purchasing power. More women are working at a far greater variety of jobs. The milking machine has let the dairymaid go to town to punch a typewriter.

—Farmer Cooperative Service

Robert Frost Receives Degree

• In recognition of his long leadership in American literature, Robert Frost, Cambridge, Mass., now in his eightieth year, received the University of Cincinnati's highest honor, the doctor of laws degree, at recent ceremonies.

The New England poet's first work was published in 1890. He lectured at the University of Cincinnati under auspices of its George Elliston Poetry Foundation.

In conferring the degree, Dr. Raymond Walters, Cincinnati University president, praised Frost as "one with the prophets of old and America's greatest living poet."

In presenting Frost to Dr. Walters, Dean George B. Barbour of the university's McMicken College of Arts and Sciences characterized the poet-patriarch as "simple, strong, deep, and lovable."

Native of San Francisco, Frost attended Dartmouth College and Harvard University. Twenty years later, after he had won a place as poet and teacher, Amherst College in 1918 became the first of a long list of institutions to honor him.

Mr. Frost has taught and lectured at many colleges and universities and has held such posts as the Charles Eliot Norton professorship of poetry at Harvard. He was co-founder of the famous Bread Loaf School of English at Middlebury College, where he has been lecturer since 1920. He has won numerous prizes and awards.

Settlers on the Land

• A new booklet entitled "Jews in American Agriculture" has just been published by the Jewish Agricultural Society in place of its usual annual report and as part of its contribution to the American Jewish Tercentenary celebration. Dr. Theodore Norman, general manager of the society, sums up in the booklet the organization's work for the past fifteen years.

It is of interest to learn from Dr. Norman's observations that "former displaced persons and other refugees from persecution constitute a majority of those who have settled on farms during the past ten years."

The organization's method of operation, based on loans, not only is highly economical but also encourages among the farmers a spirit of independence and self-reliance.

BOOK REVIEWS

American Farm Life. By Lowry Nelson. Harvard University Press, Cambridge, Mass. 1954. (The Library of Congress Series in American Civilization.) $3.75.

Would you like to know why things in rural life are as they are? Read Lowry Nelson's "American Farm Life," and somewhere in its 178 pages you will be told why today's rural being, thinking, acting, hoping is as it is. The final chapter on "The New Farmer" will even give you a birdseye view of the rural future, with plenty of "whys."

In the Introduction the author says he wrote the book for the reader unfamiliar with rural life in the United States. He succeeded so well that not only those unfamiliar with it but those who are familiar with it, through living and working with American farmers, will be helped to a better organized and clearer understanding of the farmer and his life in the country, and of his relationship with the urban and rurban interdependent fellow Americans.

The titles of the thirteen chapters of "American Farm Life" indicate the wide rural coverage of the book, and its special interest to the clergy: The Rural Heritage, A General Survey of American Farms and Farmers, The Technological Frontier, The Farm Labor Force, The Farmer's Community, The Farm Family, The Farmer's School, The Rural Church, Farm Organizations, Farmer's Cooperative Associations, The Farmer and his Local Government, The Farmer and The Federal Government, The New Farmer.

Another indication of the book's value to one interested in rural life is the number of well supported suppositions on which the book is based: Rural and urban life are interdependent; rural life is dynamic in its changes; rural and urban America are drawing closer together, becoming more alike; rural life has been greatly improved up to now, and can be improved still more in the future; rural and urban well-being depend on sympathetic understanding and cooperation of town and country people in all aspects of life —civic, economic, social, cultural, educational, religious—all integrated in the framework of our free America.

"American Farm Life" can be read profitably in two ways: either page after page, or by "browsing." The reader unfamiliar with rural life in the United States will do better to read the book from beginning to end. The reader acquainted with rural life in these United States will enjoy reading the entire book, but most likely will do it the "browsing" way.

—George M. Nell

Big Dam Foolishness. By Elmer Peterson. The Devin-Adair Company, New York, 1954. $3.50.

Elmer Peterson is against big dams, in favor of little dams and other methods of keeping the water where it falls. He dedicates his book "To the valiant people of the valleys who fight for their homes and their lives."

Flood control, he writes, "is mainly a problem in land use. Though it would probably be blocked by unwieldy bureaucracy, the logical thing would be to put flood control policy under the U.S. Department of Agriculture."

Stated otherwise, this book is a broadside against the plans of the Army Engineers, who, says Elmer, want to remake the face of the country with big dams. He says that the big dams are at present "silt-catchers." What we need is intensive soil conservation on the lands of the nation. Here is an author who pleads for a return to the wisdom observed in the rhythm of nature before modern man disturbed that rhythm.

Elmer Peterson, a journalist who earlier wrote a good book, *Forward to the Land,* has many friends in his hard fight. But the victories go to the powerful forces favoring big dams. It is significant that Paul B. Sears, a noted scientist of the Yale University Conservation Program, commends what is advocated. Mr. Sears writes in an introduction:

"This, it seems to me, is good science and good sense, and good citizenship as well. In saluting Mr. Peterson, I cannot restrain a measure of embarrassment that a journalist has had to do what some three generations of teachers might have done for their students."

This is a hard-hitting book by a man who must take some satisfaction in an action of Congress in 1954 authorizing the Department of Agriculture to embarke upon a small watershed program; and also in the development of numerous small farm ponds—6,000 in Osage County, Oklahoma, alone, and over 40,000 in that state. "Small, mighty devices!"

This review may appropriately close with Mr. Sears' words that this book is "no journalistic whimsy."

—Benson Y. Landis

From Missouri. By Thad Snow. Houghton Mifflin Company, Boston. 1954. $4.00.

"I am staying near the little town of Van Buren at the Rose Cliff Hotel, which looks down on one of the loveliest blue streams of the Ozarks—the Current River. Four miles downstream is Big Spring that flows half a billion gallons of cold blue water every day. It is breath-takingly lovely and would help resolve New York City's water shortage problem."

This is a retired farmer writing. He writes recollections of farming in the Middle West from about 1900 to 1950. Born in Indiana, he moved to southeast Missouri in 1910 and cleared a thousand acres of swamp land. For three decades he managed one of the large farms of the Middle West.

Mr. Snow writes pungent letters to the *St. Louis Post Dispatch* on diverse subjects. He is a Maverick, a man who cannot be easily labelled. (Maverick was a Texas cattleman who would not brand his calves. Thus the unbranded came to be called Mavericks. The term applies well to people whose views or politics do not fit into the customary grooves.)

As a boy Thad Snow went fishing with his friend, James Whitcomb Riley. In later years he was an advisor to the Farm Security Administration.

This book is about politics, government, grandmothers, wild fowl, do-gooders, standpatters, etc., etc. Especially revealing are Mr. Snow's lengthy accounts of what happened in rural communities during the depression years.

—B. Y. L.

The Recovery of Humanity. By James D. Smart. Westminster Press, Philadelphia, Pa. 1954. $2.50.

This is a collection of expository sermons which were preached at the Rosedale Presbyterian Church in Toronto, where the author is pastor. Dr. Smart also lectures on Homiletics and Christian Education at Knox College, Toronto. He served on the group which produced *The Westminster Study Edition of the Holy Bible* and was editor in chief of curriculum for the Board of Education, Presbyterian Church in the U.S.A. for six years.

The author's thesis is that the essence of the present world conflict lies in the struggle between humanity and inhumanity. This struggle is not limited to geographical areas—East and West—for the new barbarism goes on all about us dehumanizing even our best church members. "The devil always chooses men of good character for his most devilish jobs. Little evils may be assigned to criminals and fools, but when some great evil is to be accomplished, it takes someone who because of his character has the respect and confidence of the community to bring it about."

The book has two parts. The first attempts to show how God works with individuals, to help them find their true humanity in a Christ-centered life. The second part shows how God invades the Church and the World to conquer inhumanity born of man's self-centeredness. The church is urged to be more than a place where man may worship or hear a sermon. It is urged to be "a community in which there is mutual understanding and a mutual concern. . . . The life principle of the church is love, but there is no opportunity for love to function unless there is a common life of the church in which the members are participating."

—Don F. Pielstick

A Pattern for Life. By Archibald M. Hunter. Westminster Press, Philadelphia, Pa. 1953. $2.00.

This is a brief exposition of the Sermon on the Mount by the professor of New Testament at the University of Aberdeen, Scotland. The book is divided into three parts: *First,* "The Making, Manner and Matter of the Sermon." (This is the historical approach.) *Second,* "The Exegesis of the Sermon." (This is so brief and elemental that even the layman with casual interest should find it readable. *Third,* "The Meaning of the Sermon." Here the author describes briefly what a few interpreters have thought of the Sermon. He deals with the proposition that the entire "Gospel" is in the Sermon and rejects it. Finally, he deals with the "ethic" of Jesus. He maintains that the ethic of Jesus relates to the religious life of his disciples in their prophetic responsibility. This ethic is unattainable for Christians but they must nevertheless strive to attain it.

—D. F. P.

Pamphlets

Church Participation and Social Adjustment of High School and College Youth. By Carol Larson Stone. Bulletin 550. Washington Agricultural Experiment Stations, State College of Washington, Pullman, Washington. 1954.

This study attempts to evaluate the influence of church participation on social adjustment of individuals as reflected in the attitudes and behavior patterns. The major hypothesis is that young people who participate regularly in church activities will have fewer problems of adjustment in their homes, in school situations, and with their peers.

Both college and high school students who were active in the churches had fewer problems in home adjustment, also they were more likely to enjoy fellowship with their peers than those who were not active in the churches. The church participants were found to have broader humanitarian sentiments, more wholesome attitudes toward helping others and held a more optimistic view regarding their own future than did non-participants.

—D. F. P.

Social Change in a Central New York Rural Community. By W. A. Anderson. Bulletin 907, Cornell University Agricultural Experiment Station, Ithaca, N. Y.

Waterville, N. Y. was first studied by J. M. Williams in 1906. In 1933 it was studied by William Mather, T. H. Townsend, and Dwight Sanderson. Howard Thomas studied it in 1945, and now Dr. Anderson brings the cumulative knowledge about Waterville up to date.

This is not a statistical study. Just enough statistics are given to show the forces at work in social change. Some of these deal with the type of agriculture, the economic and social power structures, the social heritage of the population, and transportation and communication.

This, then, is the essence of the story of this changing community: "In some periods of its life it seemed almost to stand still, but forces were at work that brought about new alignments. . . . It is subjected to new forces penetrating from the outside world and must adapt to this world. Yet it is within the village community that the primary interests of the residents will find their expression and satisfaction. The activities and associations that its organizations and institutions make possible are, therefore, vital to personal needs and hopes, and essential if society's ideals are to be sustained."

—D. F. P.

Moving?

• Please notify Town and Country Church of your change of address.

In-Service Training for the Minister in Town and Country — 1955

A Description of Schools, Institutes, Graduate Courses to be held by Agricultural Colleges, Theological Seminaries, etc.

• The main purposes of the sessions held are: (1) To help ministers become acquainted with tested methods of town and country work; (2) To assist them in securing an understanding of the trends and problems of modern country life; (3) To develop fellowship among ministers in town and country; (4) To increase contacts of ministers with agricultural leaders. Certain of the home mission boards of religious bodies offer a limited number of scholarships to country pastors. Ministers interested should communicate with their boards to learn if scholarships are available and on what terms.

SCHOOLS IN WHICH GRADUATE CREDIT IS OBTAINABLE

Date	Name	Person to be Addressed
June 20-July 8	**Oberlin Graduate School of Theology Summer School** Oberlin, Ohio	Dean Leonard A. Stidley
June 20-July 22	**Interdenominational School for Rural Leaders** Garrett Biblical Institute, Evanston, Ill.	Dr. Rockwell C. Smith
June 20-July 29	**School in Town and Country Administration** Iliff School of Theology, Denver, Colorado	Dr. Herbert Stotts
July 5-20	**School for Town and Country Ministers** Westminster Theological Seminary, Westminster, Md.	Rev. John B. Howes
July 5-20	**Church and Community Workshop** Emory University, Emory University, Ga.	Rev. Ross Freeman
August 8-19	**School for Rural and Urban Pastors** Gammon Theological Seminary, Atlanta, Ga.	Dr. Harry Richardson

SCHOOLS AND INSTITUTES FOR TEN DAYS OR OVER

April 14-29	**Training School for Rural Ministers** Rural Church Center, Green Lake, Wisconsin	Dr. Ellis H. Dana, Wisconsin Council of Churches, 308 Washington Building, Madison 3, Wisconsin
June 13-July 16	**Program in Agriculture for Pastors** Iowa State College, Ames, Iowa	Prof. Roy E. LeMoine
July 11-22	**Rural Leadership School** Michigan State College, East Lansing, Mich.	Prof. Milton Hagelberg
July 11-22	**Summer School of Christian Education** Faribault, Minn.	Rev. John M. Wilson, Dean, 122 W. Franklin Ave., Minneapolis 4, Minn.

SCHOOLS AND INSTITUTES OF ONE WEEK OR LESS

June 13-15	**W. Frank Knowles Institute for Town and Country Ministers** College of Agriculture, New Brunswick, N.J.	Charles A. Thompson
June 13-16	**Town and Country Pastors' Institute** Montana State College, Bozeman, Mont.	Dr. A'Delbert Samson
June 13-17	**Conference for Town and Country Pastors** Pennsylvania State University, State College, Pa.	Dr. William G. Mather
June 20-24	**Cornell Town and Country Summer School** Cornell University, Ithaca, N.Y.	Rev. Stanley E. Skinner, Anabel Taylor Hall, Ithaca, N.Y.
June 28-30	**Rural Church Conference** A & M College, College Station, Texas	Prof. Bardin H. Nelson
July 4-8	**Rural Ministers' Summer School** Virginia Polytechnic Institute, Blacksburg, Va.	Dr. Donald R. Fessler
August 23-25	**Short Course for Rural Ministers** College of Agriculture, Fargo, N.D.	Rev. B. B. Curtis Wahpeton, N.D.
November 7-10	**Leadership Institute for Town and Country Churches** Oregon State College, Corvallis, Ore.	Mrs. Mabel C. Mack